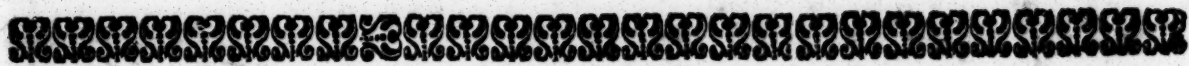


Southack



An Answer

To the *Chebacco* Brethren's

PLAIN NARRATIVE.





R. Giddings (W.)

The pretended PLAIN NARRATIVE *convicted of* FRAUD and PARTIALITY.

O R,

A LETTER

From the *Second Church in Ipswich,*
to their *separated Brethren,*

I N

DEFENCE of their deceased *Pastor*
and *Themselves,*

A G A I N S T

The injurious Charges of the said *separated Brethren,*
in a late *Print of* Theirs.

B Y

Giving a more just and true Account of the Things that *preceeded* the
Separation, and especially by reminding them of some very *essential*
Things, which they seem to have forgotten.

T O W H I C H

Is prefixed a short *Letter* of the late Rev. Mr. PICKERING's just before
his last Sickness; and at the Close is annexed the RESULT of an
Ecclesiastical Council upon the Case.

Eph. 4. 25. *Wherefore putting away Lying, speak every Man Truth with*
his Neighbour. —

Joh. 3. 11. --- *We speak that we do know, and testify that we have seen.*

B O S T O N : N. E. Printed and Sold by S. Kneeland and T.
Green, in Queenstreet. 1 7 4 8.

*The late Reverend Mr. PICKERING's Letter to the separated Brethren,
who signed the Plain Narrative ; written just before his last Sickness,
which prevented the Execution of his Purpose therein mentioned.*

*To Messieurs William Giddinge, Robert Choate, James Eveleth, Thomas
Choate, Francis Choate, Solomon Andrews, Daniel Giddinge, Daniel
Low, Thomas Choate, Jun. Joseph Perkins, Jun. John Martin,
Thomas Jones, and Thomas Burnam, Jun. of Ipswich.*

BRETHREN,

HAVING received a Piece with your Names to it, lately printed, and
fac'd with this Title [*A plain Narrative of the Proceedings which
caused the Separation of a Number of aggrieved Brethren, from the
Second Church in Ipswich : Or a Relation of the Cause which produced
the Effects that are exhibited in the Reverend Mr. Pickering's late Print,
Intituled, A Bad Omen to the Churches*] I have given it the Reading,
think it very exceptionable, and wonder, that you should affix to your
Title that Text (Prov. 18. 17.) *For of a Truth you are to be looked upon
as occupying the Place of him that is first in his own Cause ; and as you
have told your Story, in Manner, as you have done, you may expect that I shall
come and search you, if the LORD will. And I shall think fit to adver-
tise the Publick of my Intention, by publishing of this Letter, to the End
your Readers may suspend their Judgment, until they have also had some
Account of the Matter from me, who am*

your rightful Pastor,

Theophilus Pickering.

Ipswich, October 6. 1747.



The pretended *Plain Narrative* convicted of *Fraud* and *Partiality* &c.

In a Letter to the separated Brethren
In Chebacco.

BRETHREN,

WE find you, near the Beginning of your printed *Narrative*, premising and offering some Propositions to the Consideration of your Readers, which you doubtless tho't would lay an advantagious Foundation, whereon to build your own intended Self-Defence, as well as your Accusation and Condemnation of us ; tho' how they are available to your Cause, or in the least applicable in the Controversy subsisting between us, when once the Story of it shall be rescued from your Misrepresentations, we do not see. And therefore tho' we have many just Exceptions against your said Principles, especially as giving a defective, debasing Accounts of *Church-Covenants*, as if they were only between two human Parties, exclusive of the Majesty of Heaven, whom we always tho't a Party in these Transactions, and moreover as laying an unhappy Foundation of Encouragement to factious and licentious Persons to trifle with so sacred a Thing as a Church-Covenant, as if Men might play fast and loose with it, according to their variable Humours and wicked Lusts ; and this by affirming a Church-Covenant to be virtually *dissolved* by the Church's *Neglect*, without restraining this Neglect, at all, in Respect of Degree, or other Importance of the Cases in which the Church is guilty of it, and without providing any Hearing, Judgment, or Advice to be had upon such supposed Neglect ; but any discontented Member having it in his own Breast (according to you) to judge of the Truth of Facts, from which his Discontent ariseth, and also of the Nature and Merit of them : tho', we say, we have much to alledge against your Principles, as unsound, and destructive of Order, Peace, and Charity, yet we chuse to let them pass, and permit you

you to make what Use of them against us, you think you are able, being confident that tho' our Pastor and Church have been guilty of many Failures, in Point of Duty, yet you will not be able to fasten any Thing upon us, that ought to be looked upon as *dissolving* our *Covenant*, and forfeiting our Right in and over our Members. And now we hope, you will not take it amiss, if we also in order to our wiping off the unjust Reproaches, which you have cast upon our Church and its late Pastor, do on our Part premise, and offer to your serious Consideration, a few Things, which we hope on Trial will be found more indisputably true in themselves, as well as more obviously applicable in the Case between us, than your preliminary Propositions appear to be. They are such as follow :

1. When any Person or Persons are giving a *Narrative*, much more when one of the *Parties* in a *Controversy* is giving a Narrative to the World of the Things that have happened during the Course of that Controversy, in Way of Appeal to the Reader's Judgment, the Narrator ought to relate the *whole Truth* ; i. e. *every material Transaction*, or all such Things on which a Judgment of the Cause may well be supposed to depend, that fall within the compass of Time, to which his Narrative extends.

2. If the Narrator *omits* any such material Transactions, of which 'tis evident he could not be ignorant, and much more if the Omission be chiefly of such Things as, if related, would have, weak'ned the Interest of his own Party, and served that of the opposite ; such Narrator thereby justly incurs the imputation of *Unfaithfulness* : and moreover, his thus secreting or passing over such material Things belonging to the History of the Controversy, makes him justly to forfeit his Character, as a *Narrator*, and calls into Question the *Truth* of his whole Story, unless in Facts which are found confirmed by other Testimonies. And then,

3. The *Cause* that needs so fallacious dishonest Methods to support it, can't in Reason be thought to be very good. Justice and Truth are so of Kin, and connected one with another, that they cannot be separated : Hence the former needs no Help, but from the latter, to relate its Story, and plead its Cause.---These few Propositions are eternal Truths, that need no Proof ; and so we will leave them standing on their own Bottom. And of what Use or Application they are in and to our Cause, will perhaps appear in the Sequel.

In your *Prologue* you seem to find much Fault with the Reverend Mr. *Pickering*, " because he published a Narrative of the Ordination of Mr. " *John Cleaveland* over a new gathered Church in *Ipswich*, consisting " chiefly of aggrieved Brethren, heretofore Members of his Church, " without exhibiting what passed previous to this Event." To which we reply, that why our late Pastor in his said Narrative confined himself

to the Transactions that attended the Time of the pretended Ordination, and did not look back to former Times and Facts, we shall not take upon us to determine. Were he now living, we doubt not, he could give a satisfactory Account of it : perhaps he tho't (as well he might) your *Ordination* so extraordinary and unaccountable a Thing, as no Antecedents whatsoever could justify, and that if those *previous* Things you speak of, were exhibited, they would serve only to blacken the Action the more (as we believe, fairly and fully related they do) and therefore that the not exhibiting them could do you no Injustice. Add hereto, we know he had some Expectation, that you would write something, as you have done, and that possibly a farther Account of Matters relating to the Controversy, would be necessary for him to give in Answer to you ; and this he intended, as soon as he saw your Narrative ; as appears from the short Letter of his, which we have prefixed hereto.

However, let Mr. *Pickering's* Reasons for not exhibiting those previous Things be what they will, and let his Judgment and Design in it be commended or condemned ; so far as his Narrative extends, we know nothing but that he has given an impartial Account of Things : we don't hear that any one accuses him of affirming false Matters of Fact, or concealing any material Truths. Your own plain Narrative arraign'd his Narrative in that Respect ; but we believe, that before we have done, the Reader will judge that the like laudable Faithfulness and Impartiality are not to be found in your Piece. We shall perhaps mention some Instances of your Deficiency and Partiality, the rectifying whereof may set quite another Face upon the Controversy, than you have done.

But before we go any further, we would take Notice, that you expect great Advantages to your Cause from your exhibiting to the World the Things which *preceeded* (and as you say, *caused*) the Separation. " Here-
" upon (say you) the judicious and impartial will not think quite so ill
" of us, as Mr. *Pickering* would have them ; and all will be better able to
" judge of the *Effect*, when they know the *Cause* that produced it," &c. Truly, Brethren, had your *Plain Narrative* given so full and faithful an Exhibition of those *previous* Things, as it ought to have done, we believe, it would not have exalted you much in the Opinion of the *judicious* and *impartial*, and in such a Case we should not have thought it a great Venture, to leave that, and the Cause before them, without any Reply. But as to the principal *Causes* of the Separation in *Chebacco*, he who looks so them out of your own *Hearts*, will, we are fully perswaded, look in the wrong Place. *Jam. 1. 14. But every Man is tempted, when he is drawn away of his own Lusts and enticed.*

You

You soon after go on, and say, " It will also appear by this Narrative " what *Churches* best answered the *Christian Character*, those that *sat the* " *Spectators* of our Divisions and Distresses, or those that *appeared for* " *our Relief* in the Manner by him complained of." In Answer hereto we say, that when we have rectify'd the Mistakes, and supply'd the Deficiencies of your *Narrative*, then let the judicious and impartial decide, if they please, how far those Churches which ordained Mr. *Cleveland*, answered the *Christian Character*, in that Action of theirs. But why such a *Slur* obliquely thrown upon all other Churches ! And what Grounds have you to insinuate, as if the other Churches *sat still*, and look'd on without Pity ? Did not *nine Churches* from the Neighbourhood move to your Help in Way of *Council*, and wait upon you with much Long-suffering for an Opportunity of administering their Assistance ; finding it no very easy Thing to have Access to you, and obtain Communion with you ? Or is the Help of those nine Churches in *Council* to be held for nothing, because they came in a Way of *Order*, as our *Platform* of Church-Discipline directs, in Case of want of *Light* and *Peace* ; and not in that *extrajudicial* Way, which you seem so fond of ? Or will you Answer, That their Help came *too late* ? " As we were before this " embodied into a *Church-State* and *Covenant*, by our selves, we had not " the least Thought of returning." (Page 13th of your *Narrative*.) But to this we reply, That the nine Churches came chearfully to your Aid, *not knowing* that you were thus embodied ; much less did they know, that this rash Action of yours was settled & confirmed by the unalterable Law of the *Medes* and *Persians*. Had they *known* what you had done, there had been Reason for them to hope, that God might give you a better Apprehension and Sense of your Duty, and disposed you to reconsider your Act. But had those nine Churches come in with their Judgment much sooner, yet since their Judgment of Things did not coincide with yours, but in many Things blam'd and reprov'd your Conduct, there's no Doubt to be made, but you would have set down their Help for Nothing, if not worse than Nothing ; they had better have *sat still*, than have meddled with your Affairs, unless more to your Mind. Oh the Corruption of human Nature ! The Power and Impetuosity of the depraved Appetite ! Nothing may oppose or contradict it in the least ! If the wisest Advice fails to agree with Men's Lusts, it is rejected with Scorn ; and he becomes an *Enemy*, who tells an ungrateful *Truth*.

Well, Brethren, did the *third Church* in *Ipswich* sit still, an idle Spectator of your Difficulties and Distresses ? Your selves acknowledge, that the *Pastor* of that Church (upon your Application) first alone, and then with two other neighbouring Pastors, waited on Mr. *Pickering* ; and afterwards

wards the said Pastor with his Church wrote a *Letter*, which, we as well as you remember, was read to our Church. Yea, you own, "that the " said *third Church*, seeing that nothing was brought to pass, to purpose, " came *August 1745*, and blamed the Church for their Neglect, advised " to join in Council, and so left us." *P. Narrat. Page 11.* --- Indeed (Brethren) instead of, *and so left us*, it had been more truly said by you, *and we left them*, or dismissed them from any further Service to our Cause. For upon the ensuing *Accommodation*, which you speak of, our Church (and you were with us therein) voted a *Letter*, which was sent to the said third Church, " certifying them, that our late Differences were amicably " issued." Thus that Church was fairly dismissed, and constructively desired to *sit still* for the future.

But indeed you had dismissed them, far more dishonourably than so, *before this* ; even when you *refused their Advice* : For you may remember, that in the *Letter*, wherein you say, that Church blamed our Negligence, they also strenuously advised to an ecclesiastical *Council*, and urged that we should offer you the Liberty of chusing Half said Council, and that you should embrace the Offer. With which Advice our Church punctually complied ; but you the Aggrieved, i. e. your main Body, or Majority, finally *refused* it. For of twenty-six, that sign'd the Remonstrance of *March 1744*, twelve only would be persuaded to accept the offer.

And you will permit us to say, that this *Refusal* of your's (for the Acceptance of a *minor Part* only cannot be called the Acceptance of the Body) is an Event of so great Importance, that it ought to have found a Place in your *Plain Narrative* : and your total Omission of it shews a Design to impose upon your Readers ; or at least is such a Piece of Partiality, or Favour to your selves, as justly denominates your *Narrative* false and unfaithful, and gives Ground to call the whole of it into Question.---But this may suffice to wipe off your injurious Reflection upon the neighbouring Churches, as sitting unconcerned Spectators of your Divisions & Distresses. It seems upon the whole, that you account none your *Helpers*, but such as intirely fall in with your extravagant Schemes, and yield to your corrupt Inclinations. It seems, no Churches, but those that assisted in your *Ordination*, offered you any Assistance at all, or once appeared for your Help ; all others *sat still* ! And indeed, we have all Reason to think, those *helping Churches* would have *sat* as still as others, had they been left to themselves, and had not the sharpest Spurs been made use of, to put them into Motion. And respecting one of those, we have Reason to think, that a great Part of her Members already wish they had *sat still*, at the Time of Action, and not made Work for Repentance by what they did.

We now proceed to consider what Use you make of your preliminary Propositions “ by a *relation of Facts*, and by *answering a few Questions*” or rather *Objections*, as you after call them. You begin your Relation of Matters of Fact by taking Notice of a late *Revival of Religion* in many Parts of the Land.--- Upon which Head we will have no Controversy with you ; as verily believing it to be Fact, that there has been such a gracious Revival. But then we would observe also, that the most zealous Friends of that Revival, who have any Judgment and Conscience with their Zeal, readily own these two Things, *viz.*

First, That the gracious Work turns out much narrower in its *Extent*, i. e. much fewer now appear sound Converts, than they themselves once hoped : many there were that became Believers *in Word and in Tongue* ; but few comparatively that were so *indeed and in Truth*.

Secondly, That the *Evil Spirit* wrought at that Time, as well as the good Spirit. The god of this World was suffer’d to scatter the *Antinomian* Poison, with many other filthy Errors up and down, among such as had more of Heat than Light and Caution in them. Every one almost knows also, that the *Time was come when many would not endure sound Doctrine* ; but after their own Lusts heaped to themselves Teachers, *having itching Ears*. Few are ignorant, what *Revilings*, and running down the Characters of some of the best of Christ’s Ministers, as blind, dead, legal, unconverted, &c. And what bold & groundless Censurings of some of the best of Christians, have been found among those that have made a very specious and glittering Shew in the late Times ; and what unscriptural, unwarrantable *Separations* have been made in divers Parts of our Land, from some of the best Pastors and Churches : --- But we will not go into a more particular Detail of these impure Mixtures, attending the good Work ; lest you should tax us of *disparaging & blackening the Whole* ; which, by the Way, has been a Calumny too often thrown out against those that would *distinguish between the Good and the Evil*.

We take Notice, Brethren, that you very chearfully assume to *yourselves* a large Part of the *good and laudable* Things of the Day : and God forbid, we should utterly deny you any Part or Lot in them ; but nevertheless, we will take the Freedom to tell you, we believe, it is not among the *Separatists*, that the real gracious Work of God has ordinarily been found prevailing ; tho’ there may have been particular Instances of it.--- And here, we can’t help transcribing one remarkable Passage, among others, to our Purpose, from the Character of that excellent Person, the late Rev. Mr. DAVID BRAINERD (Missionary to the *Indians*, from the Honourable Society in *Scotland* for propagating Christian Knowledge, and Pastor of a *Church* of Christian Indians, the happy Fruit of his Ministry)

nistry) as it is given by the Rev. Mr. EDWARDS of Northampton, in his *Funeral Sermon* (Pag. 30.) “He abominated the Spirit and Practice of the *Generality* of the SEPARATISTS in the Land. I heard him say, “once and again, that he had been *much* with this Kind of People, “and was *acquainted* with *many* of them in various Parts : and that by this Acquaintance, he knew that what was *chiefly* and most *generally* in repute amongst them, as the *Power of Godliness*, was intirely a *different Thing* from that vital *Piety* recommended in the *Scripture*, and had “*nothing* in it of *that* Nature.” — But further, whatever Share you may have had in the good and laudable Things of the Day, we find, you have not taken *Shame* to your selves on Account of any of the *evil* and *unjustifiable Things*, which yet we believe you ought in Truth and Justice to have done, as such Things have been found *among you, even among you*.--- Yet, as righteous and pure in your own Eyes, you go on to heap Reproach on our deceased *Pastor*, taxing him with many and great Neglects of Duty, yea, with injurious Behaviour towards the Subjects of the late religious Operations.

Brethren, you must not be offended if we say, That considering you his Accusers are a *Party* in this Controversy, and under strong Temptation to do your utmost by any Means, to make your own Cause good, we cannot look upon your *Testimony* to be of such Validity, as you may expect perhaps ; neither have you in your *Narrative* discovered that *Impartiality* in relating Truths, that made against you, as we might have justly expected from Christian Narrators ; and therefore, according to our second Preliminary, you must not expect an implicit Faith, or absolute Assent to all you have here alledged against our Rev. Pastor : And yet since the venerable *Council* of nine Churches saw Cause to blame his Conduct towards the Subjects of the religious Commotions, as may now fully be seen in their Result hereto annexed ; we are willing to submit to their Judgment, and admit a Jealousy that he might mistake. But we take Liberty to say withal, That if our late Pastor was in any Measure mistaken in the Work of the late Day, and did not manifest so high an Opinion of some of you, who call'd your selves the *Subjects* of it, we think, it is partly to be charged on you, who mingled so many Things of a *contrary Aspect*, as to darken and disguise the Work, that it could scarcely be seen and known what it was, and so you *let your Good be evil spoken of* ; which you may see caution'd against, *Rom. 14. 16.*

Indeed, as to what you observe of “his allowing you to have *occasional* Preaching from *others*, for *two* or *three Months*,” we believe, it was an *incautious* Piece of Condescension in him, which served rather to let in *Evil* than Good, into this Parish, as it has done in many other Places.---And

with Regard to your Accusation brought against him as refusing to encourage some *private Societies for divine Worship*, you know, that the venerable *Council* have clear'd him of all Blame upon that Account. And in Truth we must say, some of your *private Meetings* (in our Apprehension) have rather been Nurseries of Discontent, Dissention, & Confusion, than of *pure and undefiled Religion*; and, as such, ought to have been discountenanced, rather than encouraged. --- And that our late *Pastor* "treated both the *Operations* and the *Subjects* of them with a general *Slight and Contempt*," is an Accusation, that you will never be able to prove; to be sure, we shall not hastily believe it. In particular, that "he once said, you were led by a *devilish Spirit*," is, we verily believe, wrongfully charged upon him: Nor will any unprejudic'd Person, who was acquainted with him, and had observ'd how distant he was from so intemperate a Way of speaking, believe it of him. But, Brethren, whilst you were gathering up Mr. *Pickering's* unadvised Words against you, we think, it would have been but acting the fair and ingenuous Part, to have remembered and set down some of *your own* rash and hard *Speeches* against him. For hath our deceased *Pastor* never been call'd *Dog, Wolf &c.* by some of you, and that in your very *Prayers*? And if so, we think, you might either for Shame have conceal'd *his* harsh *Speeches*, and bury'd them in Oblivion, or else have set *your own* over against them in Way of Ballance.

You go on, and say, "This Carriage, together with his *old Way of Preaching* (which was now become very *unsavoury* to us) caused great Uneasiness." --- But we beseech you, what was the *Fault* of this his old Way of Preaching? His old and constant Way of Preaching was *savoury*, and we hope profitable too, to many of us. We have Souls to save, Brethren, as well as you; and we hope are solicitous for their Salvation, and evermore tho't our selves call'd of God to prize and make use of the *Means*, i. e. especially the Ministry of the Word, which God had given us. We *searched the Scriptures*, and found our *Pastor's* Preaching *according to the Law and the Testimony*: and therefore knew, that our not embracing it would be our Condemnation. And it was no small Satisfaction to us, that more knowing, as well as more indifferent unbiased Judges than you are, i. e. the late ecclesiastical *Council*, have declar'd in Favour of this *his old Way of Preaching*, and vindicated it from the Contempt you had cast upon it; for which we refer you to a Paragraph in their *Result*. "This *Council* having accordingly heard [meaning, heard repeated on this Occasion] a Number of said *Pastor's* *Sermons* --- have not been able to discern *any such Defects* in said *Pastor's* *Discourses*, --- as might give sufficient Ground for the above Accusa-

tions

“ tions : But, on the contrary, were *pleased* to hear no small Number of
 “ the *Doctrines of Grace* handled (to our Apprehension) in a *judicious*
 “ Manner, profitably *for the use of edifying* Souls, in whom there is the
 “ *Love of the Truth.*”

We verily believe, Brethren, that if instead of *his* old Way of *Preaching*, you had said, *our old Way of Hearing* (i.e. with deep & strong Prejudices upon our Minds against the Preacher, our hearing the Word *as the Word of Man, not of God*, and regarding the *Manner* of Preaching, more than the *Matters* preached) you had spoken more agreeably to Truth, and acted a more upright Part.

However, This his Carriage, together with his old Way of Preaching, caus'd such *Uneasiness* in you, at Length, as to produce a *Paper*, exhibiting to him *fourteen* Articles of *Grievance*, respecting his *Preaching* and *Practice*, sign'd by twenty-six of the Church, *March* 12. 1744. and, some Time after, another *Paper* of *Complaints* in eight Particulars.--- Both which are to be seen in the *Council's* Result, hereto annexed. And concerning them we now only say these two Things. *First*, We believe any Person of Understanding, that views them, will be of Opinion, that you were resolved to *multiply* your Grievances, to the uttermost ; since between divers of your Particulars there is really *no Distinction*, however you make a *Shew* of it by varying the Phrase. You seem to have been resolved to muster up a Multitude of Accusations and Complaints against the Pastor, whether there was any Foundation in Truth for them, or not. And *Secondly*, it will easily be observed by such as read the *Council's* Result, that *their* Opinion was, that you had small Grounds for your *great Uneasiness* and noisy Accusations : That Result *clearing* our Pastor of most of the Charges you laid in against him : More especially those respecting his publick Administration of the Word (on which you seem'd to put a mighty Stress) turning out much to *his Honour* ; as false Accusations very often do, from the over-ruling Providence of that righteous GOD, who judgeth in the Earth.

As to the Controversial *Letters*, inserted in your Narrative, as what passed between our Pastor and you, we have a few Things to offer. *First*, We justify his Refusal to treat with you, *otherwise than by Writing* ; and whosoever knows you, so well as he did, and as we do, what a *Faculty* you have had not only to be critical, but thro' Disaffection to torture and wrest, or at least misapprehend his Words, will (we think) commend his Prudence, in that he did not see Cause to trust to the Fidelity and Friendship of your Ears. *Secondly*, Whereas you seem much offended that your exhibited *Papers* of Charges and Complaints had not so full an Hearing, and Decision by the *Church*, as you think was owing

to you ; as also that your Motion for “ a *joint Council* to be called in, “ mutually and equally chosen between us, to hear and determine on the “ *Matters of Offence*,” &c. was not immediately complied with : We would be cautious and modest in our Reply, out of Deference to the venerable *Council*, who in their above-mentioned *Result* have declared our Pastor *blameable* upon these Accounts. But supposing the Pastor and Church too were blame-worthy on these Accounts, yet we hope we can offer what may serve at least to lessen our Guilt. And

First, As to not *deciding*, or giving Judgment. *First*, The Church was several Times convened on your Affairs, & your Papers all read ; but truly your Speech and Behaviour were so *noisy* and *ungovernable*, as to disturb all sober Debate. This, we are Witnesses of, and our Pastor often complain'd of it. *Secondly*, Tho' you exhibited Papers of Grievance to the Church against the Pastor, yet you never laid any *Evidence* before us, to support your Complaints, notwithstanding this was sometimes demanded of you : And it seem'd unreasonable to us, to be call'd upon to decide, or give Judgment between our Pastor and you, when we had heard nothing before us but *unprov'd* Accusations. And *Thirdly*, the Church being, according to your own Representation, nearly split into *Halves*, respecting our Controversy ; the Pastor and we also justly apprehended ourselves in too feeble and broken a State to decide or give Judgment ; the *Majority*, on which Side soever it should fall, must be so *little*, that it could not be expected to have any great Weight. In this Case, all that the Pastor and Church could have done to any Purpose, or with any Prospect of Success, was, to call a *Council*, as you have said. And this brings us,

Secondly, To offer something in Way of *Excuse*, as well as we may, why your Proposal for a *joint Council* &c. was not more speedily complied with. And here we freely confess, that we wish our Cause were more defensible in this Part of it. However, we have it to plead, Our Pastor, as you know, apprehended, that by your irregular Withdrawment from the Church's Administrations, you had forfeited your Right of complaining to the Church, and of being heard by it, or by a *Council* : and this his Apprehension might very probably have its Influence on him in refusing you a *Council*, until further Light occasioned him to alter his Measures. Also we know very well, that notwithstanding your frequent and earnest Applications for a *Council* to hear and advise in our Controversy, our Pastor often expressed his *Suspicion*, that you would not be found unfeigned and abiding in your Desires, nor would easily be perswaded to venture your Cause in the Hands of any Judges, besides your selves, unless you could obtain such whose Judgment you were well nigh sure would jump with your own. And indeed, you have sufficiently

ently convinced us, that our Pastor's Suspicion of your Integrity & Constancy was not groundless, by your refusing *his* offer in *March* 1744,5. and the *Church's* offer in *October* 1745. He often said, he would freely leave his Affairs to the View of a *Council*; and should count it a Happiness, if he might have such an Opportunity, being confident of the Goodness of his Cause, as to the main of it: and that so soon as he could have you fast bound, so as not to be able to recede from your Pretensions, he would join with you.--- This was doubtless another Occasion of his Delay. But, Brethren, in our present View of the Case, we much doubt the Validity of these Apprehensions, to justify the Conduct of our late Pastor in not sooner calling in the Help of a *Council*, or to excuse the *Church* from Blame, in that they did not advise him to it: We are now sorry, it was neglected.

However, we should be unjust to our selves, if we did not add here; that on *March* the 18th 1744,5. an Offer of a mutual *Council* was made you by our Pastor, and *you refused* it, i. e. unless the *Church* should first "express their Minds, or give their Opinion, on the Matters of Difference subsisting here," in a Paper presented the same Day, and signed by eleven of you. The Paper from our Pastor, which brought the Offer of a mutual Council, you find great Fault with, partly because of it's Lengthiness. "By a *long Paper* propos'd to join in Council." This is an Objection of little Weight, and yet we cannot help saying, that upon reviewing this long Paper in Mr. *Pickering's* own Hand, we find it but a Page in *Quarto*, and are perswaded it might be transcribed in an *Octavo* Page. You also fault this Offer in Part as containing some particular Terms, which are *unreasonable*: But if our Readers could know as well as we do, what Reason our *Pastor* had to think, that in your Choice of *Churches* for the Council you would go to the utmost Bounds of Liberty, to procure such whose *Pastors* had been the very Patrons of your Dissatisfaction and Disgust, we are sure they would wonder at nothing in the Terms.

But then let the Pastor and Church have been ever so much to Blame in the former Times of the Controversy, in denying, or rather delaying the calling in a *Council*, according to your Proposal, nevertheless at length they fully and unexceptionably complied; i. e. when the third Church in *Ipswich* had by their Pastor and Delegates been upon the Spot, and (after hearing the State of the Case) advised to it: But now *you* the Aggrieved, i. e. the Majority of you (*fourteen* out of *twenty six*) finally *refused* the Offer: as we are able to prove, by a Multitude of living Witnesses, as well as by Mr. *Pickering's* Records now in our Hands, if any should presume to deny it.--- Now, Brethren, hear the Words of our Saviour,

Saviour, and attend to the just Application of them in this Case. *Matth. 21. 28,---31. A certain Man had two Sons, and he came to the first, and said, Son, go work to Day in my Vineyard : And he answered, and said, I will not ; but afterward he repented, and went. And he came to the second, and said likewise : And he answered and said, I go, Sir ; and went not. Whether of them twain did the Will of his Father ? They say unto him, The first.*---So, You the aggrieved Brethren come Time after Time, and demand of the Church, That you may have a *joint Council* call'd in, to hear and advise upon the controversial Matters between the Pastor and you. The Church for some Time say, *No*, we think not fit at present to call a Council ; yet soon after, having better consider'd the Matter, and being better advis'd, they act the Part of the *elder Son* ; and accordingly invite you to join in calling such a Council as you had desired : But then you that had said, We would have a Council, at last to all Men's Surprize say, *Nay*.---Now, Brethren, *Whether of us Twain* may be tho't most willing to leave our Cause to the Judgment of others, and who have acted the most reasonable complying Part ? --- And yet, Brethren, your *Narrative* takes no Notice of this most *essential* Thing, so necessary to the understanding *where* the Blame of neglecting, yea, of rejecting Advice and Counsel under our Difficulties chiefly lies : by which *Omission* (which we fear must be with Design) we think you have justly forfeited your Right to be credited, as not relating the *whole Truth* : you doubtless thought, a *Part* of the Truth would serve your Cause better than the *Whole*.

But, Brethren, we heartily wish, that Omissions were all we have to complain of in your *Narrative*, or that you had gone no farther than to secrete an essential Part of the Truth : We are sorry to say, that you have asserted what we think our selves able to prove *contrary* to Truth. In Page 11th of your *Narrative* we find these Words, " Hereupon, when " the said third Church of *Ipswich* saw that nothing was brought to pass " to Purpose, came *August* 1745, and blamed the Church for their Neg- " lect, advis'd to join in Council, and so left us : Agreeable to this Ad- " vice we proceeded to nominate some Churches, and eight were agreed " upon." Now we desire to know, to *whom*, to what Persons, your Pronoun *we* relates ? Must not the Reference be reasonably supposed to be to those *twenty six* aggrieved remonstrating Members, of which you had made mention Page 5th ? where you say, "*We* exhibited a Paper to him, containing *fourteen* Articles of Grievance," &c. And if these *twenty six* are intended by (or included in) the *We* here, then with what Conscience can you say of your selves, " Agreeable to this Advice *we* proceeded to nominate some Churches," when truly but *twelve* of you consented ? Can
you

you that make such high Pretensions in Religion, even to the *despising* and *setting at nought* your Brethren, dispense with so notorious an *Un-truth*, which many *Heathen*, and others that have scarce any Fear of God before their Eyes, would blush at ? It is but Justice, to let the World know, *who* they were, namely *John Martin, David Low, Eleazer Craft, Solomon Andrews, Thomas Jones, Thomas Burnam, Caleb Burnam, Thomas Giddinge, William Allen, Solomon Giddinge, Jun. Thomas Choate, Jun. and Jacob Perkins, Jun.* that consented to the proposed *Council* : These, and none others. And it is further to be noted here, that the above-named *twelve* Brethren made not the least Pretension to be a *Committee* of the aggrieved Brethren, or to have any Power to act for the Body ; but acted for themselves only, in a private Capacity. All this, Brethren, you know to be Fact, and that it can easily be proved.

And now, if any discerning Person should peruse this our Relation of Facts, and observe here a Number of Church-Members first accusing their Pastor to the *Church* : And because the Church do not presently decide and pass Judgment, then demanding over and over, " That if the " Church may not judge between us, a *joint Council* might be called in, " mutually and equally chosen between us, to hear and determine on " the Matters of Offence we have laid before you : " And moreover, because this is not presently granted, filling the whole Neighbourhood with loud Out-cries of Wrong done them, in denying them a Hearing before indifferent Judges, and stirring up a neighbouring *Church* to come and admonish us for neglecting the Methods of Light & Peace, because we did not immediately convene a *Council* according to their Desire : If any Person of Judgment, we say, should lay all this together, and withal observe further, the Conduct of the *same Complainants*, a few Months after, *viz.* That when in Consequence of the Advice of the said *Church*, which the aggrieved Brethren had procured to interest it self in our Affairs, an Offer of just such a *Council*, as had been demanded by these aggrieved Brethren, is made them by the Pastor and Church, it is now *refused*, by the majority of the aggrieved Body ; --- Can any judicious Observer, upon the whole, help making some such Reflections on the Case, as these which follow ?

1. That it is much to be suspected, whether these aggrieved Brethren were ever *heartly* and *sincere* in their Proposal of a *Council* ; or ever really intended to trust their Cause with one ; since notwithstanding all their seemingly passionate Desires and Demands of a *Council*, yet at length, when they might have one, they *refused*.

2. That there is great Ground to think, that the Aggrieved, however *strongly* and confidently they express themselves upon it, were yet *jea-*
lous

lous of the Righteousness and Goodness of their own Cause ; since they were not willing to leave it to the Judgment of *others*, upon *reasonable* Terms, even themselves to chuse one *half* of their Judges.

3. Since, tho' the *Body* of these aggrieved Members *refused* the Offer of a *Council*, yet a *Number* of them *comply'd* and joined in nominating Churches for that End ; who can help suspecting, that they had at Bottom this *crafty View* (which indeed has much more of the Serpent, than of the Dove in it) namely, That *twelve* of their Number agreeing to a *Council*, it might be in the Power of their whole Body to put in for a Share of the *Benefit*, if the Council's Result should be in their Favour ; and yet since their *Body* did not previously acknowledge the Council, they might be at full Liberty to *reject* their Advice, if not to their liking.

4. On a Review of their Conduct in earnestly urging for a *Council*, so long as the Pastor and Church seem'd *backward*, and then *refusing* when they became *willing* and *forward*, who can help suspecting, as that the Aggrieved, from a Jealousy of the Righteousness and Goodness of their Cause, never really intended an *indifferent Council* should hear the *Merits*, however desirous they sometimes seemed, so likewise that their Hope and Dependance were very much upon the *Pastor* and *Church's* finally continuing *averse* to such a *Hearing*, so as at length to fall under *Condemnation* (as obstinately refusing or neglecting the Means of Light and Peace) in the Process by Way of Inquiry & Admonition, which the Aggrieved had procured to be commenc'd against the Pastor and Church, by the third Church of *Ipswich* !---And truly, Brethren, your Plot was laid with Subtilty enough. For if the Pastor and Church had not complied with the said third Church's Perswasions to an Hearing, and the begun Process in the Method of Inquiry and Admonition had gone on ; it is highly probable, according to the *Platform's* Provision in the Case, that *our* Crime, in *refusing the Means of Light and Peace*, would have been the whole and sole Subject of Inquiry and Censure lying before the Churches : so *we* only had been condemned, while *your* unrighteous Cause would have escaped a Hearing, and remain'd in Darkness. However, a wise and just God ordered it otherwise.

But now we proceed to *other Transactions*. Tho' the Pastor & Church on the one Hand, and twelve of you on the other, did in *October* 1745 agree in nominating eight Churches for a *Council*, yet this was presently (as you observe) superseded by the Proposal of a more private *Accommodation* of Matters, by Mr. *Pickering's* removing from us. Concerning which, in Answer to your unfair Representations and injurious Reflections, we would offer a few Things to your Consideration.----- As,

I. That

1. That you do Mr. *Pickering* great Wrong, in suggesting, that he ever " said, that no such *Promise* [i. e. of his going away, or leaving us] *subsisted*, and that he had said nothing whereby they had Reason to think *he intended it*." This is an Imputation, that owes it's *Original* to a false Rumour, raised among your selves.

2. Tho' Mr. *Pickering* consented to such a *Proposal*, and as we believe, really intended to act accordingly, and some of us came into it also ; yet we now verily believe, that both he and we were in an *Error* in so doing. He being vexed and wearied by your troublesome Carriage from Year to Year, and seeing no Prospect of better Treatment, we suppose, hastily came into a Thought, that he was not called of God to suffer from you any longer ; and perhaps thought also, that the whole Church might agree in chusing some other Minister, who might serve the Cause of his Master with greater Advantage than himself ; and some of us too easily yielded to the Thing for his Sake : but we now fully believe, he was mistaken, and that he ought not to have given Way, and gratified the Lusts of Men so far, or set so dangerous an Example, for the embold'ning of other unreasonable and contentious Men ; but to have stood his Ground, and abode in his Post, expecting Protection from his Almighty Master ; and we have Reason to think, that these were his second and maturer Thoughts upon the Matter.

3. Let us for once suppose Mr. *Pickering's* Promise of going away to be lawful, or that a bad Promise might lawfully be performed : yet since you allow, it was a Promise made *on certain Conditions*, and you, as well as we, know, that these Conditions were *not performed*, we think, your Mouths are stopped, and you have no Right to accuse him as breaking his Promise. Did you, Brethren, make good any one of the Conditions, which you enumerate ?

1. One Condition (according to you) was, *that the major Part should consent to his going* ; the true Meaning whereof is, that a written Form of Consent to his going, drawn up by himself, should be carry'd about to the male Members of the *Church*, and if the Majority signed the Paper, then the *Parish* (as you say) were to be convened, and if they concur'd, Mr. *Pickering* should thenceforth think himself at Liberty, and would accordingly leave them in *March* following. Well ! that Paper was drawn, and committed to two Members of the Church, and by them carried from Member to Member, and by pressing *Solicitations* used with them (contrary to Agreement) a bare Majority of the Church was gained ; Some of Mr. *Pickering's* Friends or *Adherents* (as you call 'em) signing the Paper, only out of Love & Pity to him.---But a Number of these *signing* Members soon seeing their Error, *retracted* ; & now declaring their utter Refusal

Refusal to be numbred among the *Consenters* to the Pastor's going, there then *ceased* to be a *Majority* of the Church on that Side. And to what Purpose should the *Parish* have been called together, to give their *Concurrence*, when there was *nothing* for them to concur? And thus the Pastor was not at Liberty. This, Brethren, is another material Thing, which ought to have had a Place in your *plain Narrative*: And doubtless would have been mentioned there, if your Design had been to give the World a plain & impartial Account of the State of our Controversy.

2. Another of the Terms, as you set it down, was, "*That we should buy his Estate.*" And did you (Brethren) ever make the least Motion or Offer, of such a Nature, to him?

3. You say, it was a Condition of his going, "*That he and the Aggrieved should forgive one another all personal Offences, and part on peaceable Terms.*" This was in the Time of it, both by the Pastor and standing Part of the Church, constru'd to imply, that the Body of the *Aggrieved* should from that Time until *March* following (the Time of our Pastor's proposed leaving us) *act* and *behave* as *reconciled* Persons, in every Respect, and particularly that they should attend upon the Pastor's Administrations of the Word and Sacraments, during the Time of his Stay among us. Otherwise, what a *Mock-Pacification*, what a *Sham-Reconciliation* to the Pastor must that appear, which was now pretended to be made!--- But, Brethren, did the *Body* of you perform this Condition? Did not some of you leave our Pastor's Preaching, almost immediately after the pretended Reconciliation, and long before there was the least Ground given to suspect, that he had altered his Design of going away? And did not *seven* of you (the most of whose Names stand at the End of your *Plain Narrative*) withdraw from the Communion of Christ's Table (*November 10.*) even within a *Month* after the abovemention'd Reconciliation; and this without any previous Intimation to the Pastor and Church, of any *new* Matter of Offence conceived? What a strange Reconciliation was this! Did the Pastor & Church (think you) imagine, at the Time of the Reconciliation, that this would be your Behaviour, and this the Consequence upon your Forgiveness of each other! We would gladly know, Brethren, why in your Relation of the Pastor's promised Removing, and perfidious Breach of that his Promise, you did not think your selves bound in common Honesty, to confess *your own* treacherous Carriage toward him.--- Surely the Business of a *Narrator*, in any Controversy, is to give an impartial Account of Facts and Events, with their important Circumstances, on both Sides, without Favour or Regard to one or other Party in the Case. Your not having done this, Brethren, *destroys* your affected Title of a *Plain Narrative*.

And

And now, we would gladly dismiss this Affair of the *Accommodation*, but that we find you (Page 12.) making some *Reflections* upon it, which ought not to be passed over in Silence. " By this Means (say you) our Hands were ty'd, being turn'd out of the Way of Relief by *Council*, which taken together with all we had met with before, we might well conclude it impracticable ever to obtain any Relief in a Way of *Order* : he [the Pastor] was so artful and shifting ; we had endeavoured it by applying to our *Pastor* -- to the *Church*--to him to join in *Council*, and by an *Inquiry* for three or four Years ; and now saw our selves as far from Deliverance as when we first began."--- Here's a *Conclusion*, drawn from *Premisses*, that are most contrary. As fast as your Hands were ty'd, 'tis plain, you soon got them *loose* again, to execute your Pleasure ! Indeed, have you not acted like Men whose *Consciences* were under *no Bonds* of Restraint, any more than their Hands, while violating the Terms of the profess'd Reconciliation ? And your pretending to be *frustrated*, as to a *Council*, after repeated Applications to the Pastor and the Church, and after an *Inquiry* for three or four Years is so barefaced a Wrong to the Truth, and Abuse upon your Readers (since you had just before *refused* a *Council*, and this when offered to you in Compliance with the Advice of the *inquiring Church*) that we wonder verily you were not *ashamed* to mention it.

Soon after speaking of the Church's *suspending* six of your Number for withdrawing from their Communion, *August* 2. 1745, sometime before the *Accommodation*, you say, " Here let it be noted, that this *Suspension* was the *first* and *only* Vote, that the *Church*, even to the Date thereof, passed upon our Affairs, and this had no Respect to the *Merits of the Controversy*." To which we reply, That you the aggrieved Members had never presented the Church with any *Proofs* or *Evidences* relating to the Merits of the Controversy : and we hope, no Church will be so preposterous, as to give Judgment, by Vote, or otherwise, without proper *Evidence* first exhibited.

You proceed in the next Place to propose and answer several *Objections* ; which we shall now consider. And as to the *first* Objection proposed by you, *viz.* " That the Articles of Complaint were *immaterial* and *trifling*;" Did you not devise this out of your own Heart ? Surely, it is no Objection of *our* making : for *we* think them very *material* and *weighty*, at least some of them ; and therefore we are not concerned with your Answers.

The *second* Objection mention'd by you, *viz.* " If they were of Weight, they were *groundless*;" This we espouse : and our Meaning is, they appear'd groundless in the Eye of the *Church*, as they were not supported

supported by *Evidences*. The *Church* had *no Ground* to go upon in judging upon them, in as much as you never offered us any *Proof* respecting them. And the *Council* who had the hearing of them, with your *Proofs*, voted the most of them *groundless*.--- And it is *immaterial* and *trifling*, with a Witness, in you to say,

1. " That you did *not submit your Cause* to the *Council*, and are sorry " that you must flatly deny Mr. *Pickering* in that plain Fact." Indeed, Brethren, we wonder what Idea you have of *submitting a Cause to a Council*! If you think Mr. *Pickering* meant, That you submitted *your selves* to that Council, as your Expression is, or so submitted *your Cause* as to lay *your selves* under *Obligations to be determined by their Judgment*, you doubtless mistake him. *Councils* are seldom submitted to in this Form. His Meaning undoubtedly was, that you submitted to lay your Case before them, as *Christians*, and give them an Opportunity to hear the *Reasons of your Conduct*: So much you your selves in Effect confess. And what if you did not formally own the *Council*, as such, nor submit to be *concluded by their Act*? Yet if you gave them, in any Capacity, the *Hearing of your Cause* (which you deny not) and if they under this Advantage to make a Judgment, did after mature Deliberation declare your Cause, as to the Main of it, to be *bad*, and the principal of your Complaints to be *groundless*; this fully answers the End, with such as inquire after *Truth* and *Justice*, on which Side they chiefly lay. The *Council* had an Hearing of the Cause from *both Parties*, Face to Face, and gave their Opinion; and there is not at all the less of *Weight* in their Conclusion, because you from a Jealousy either of them or of the Justice of your Cause, did not chuse them, or thro' Tenaciousness of your own Sentiments, would not hear and regard them.

You have something further under this Head, which must be set in a fairer Light, than you have plac'd it, or the Truth will suffer. " But as " they were a *Council* we had no Hand in calling, but were (as we understood) only summoned in, to assist the *Church* in laying us under " *Censure*; especially as we were before this *embodied* into a Church-State and Covenant by our selves; we had not the least Thought of " returning, and consequently of submitting to that *Council*." But, to this we say, if the Council, which at first consisted but of *five Churches* (thro' the Church's Error perhaps) were *called only to assist the Church, in laying you under Censure*; yet did not those five Churches adjourn to a further Day, and advise the Church in the mean Time to invite the *Aggrieved* to join in calling in an *equal* Number of Churches to unite with them, or in calling a *new Council*, if they saw fit? Accordingly, was not this Offer made them? And did they not *refuse* it? And did not the *nine Churches* (for the Church themselves, agreeable to their Advice, had added

added *four*, upon the aggrieved Party's Refusal) advise the *Church*, and offer the *Aggrieved*, that not only the Matter of the *Suspension*, but the *whole Controversy*, even in the Merits of it, should be heard ; and yet the *Aggrieved* still *refused* ? And what tho' you were before this Time *embodiy'd* into a Church-State &c ? Yet surely you were not *embodiy'd* into a Church-State and Covenant, before the *Church* offered you a *mutual Council* in *October* foregoing. Pray, Brethren, what hindred your accepting the *October* Offer, unless it were a Diffidence or Jealousy of the Goodness of your Cause ?

Nor is it more to the Purpose, what you add, "The *Council* did not condemn us in *all* our Articles of Complaint, but judged we had *hard Usage*, and just Reason to complain in *several*."---What then ! respecting the *principal* Articles their Judgment was *against* you. In particular, they declared your Complaints against the Pastor's *Doctrine* altogether groundless. That *old Way of Preaching* of his, so *unsavoury* to you, was *savoury* enough to *them*, as far as they had Opportunity to taste it, by hearing his Sermons repeated, as their Result testifies. And they utterly disapprov'd of your *Withdraw* from our Communion, and setting up a *separate Assembly* for Worship, as unjustifiable, and reproachful to Religion. And here we take it much amiss of you, Brethren, that not contented to load the Pastor and Church with heavy Accusations, you must also cast some Reproach on the *Council*, for their presuming to lay the Blame where they justly thought it belong'd. "Tho' it must be own'd (say you) upon the whole, they turn'd the Scale in Favour of the *Party* that call'd them in ; but this being agreeable, as we think, to the general Custom of *Party-Councils*, we were the less surpriz'd." Perhaps, this is the first Time, that the mannerly Epithet of *Party* has been given to a *Council*, called in by a Church of Christ, in Compliance with our *Platform*, directing to it, as a Method of obtaining Light and Peace, and upon the Advice of a Sister-Church, admonishing and convincing them of their Duty so to do. But if this was a *Party-Council* (to return a Question of your own) *Who was the Cause, and how could we help it ?* The *Church* invited you the *Aggrieved* to join in calling the *Council*, and offer'd you the Liberty of chusing *half* the Churches to be sent to : but you took no Notice of our Invitation and Offer.--- There is full as little *Truth* as Honour, in your saying, that it's the general Custom of *Councils* to turn the Scale in Favour of the *Party* that calls them in.† We

* You have here a *marginal* Note, relating to the Subject, not to be omitted.

" That it is agreeable to the *general Custom* &c. to turn the Scale in Favour

" of the *Party* &c. we suppose none will dispute : and why must it be

" thought

We have no Apprehension or Belief of any such *Corruption & Dishonesty* of *Councils*, in general, call'd from among our Churches ; but trust, on the contrary, that they ordinarily act a more honourable & conscionable Part. Nor is the Honesty only of the Council, but their Understanding or Sense also the Subject of your Reproach. You speak of " some *mistaken* and *contradictory* Conclusions in their Result," &c. which as you have not seen fit to specify, or mention particularly, so we shall take it for granted, that you did not really find any such.

3. You seem to imagine, you have greatly *invalidated* the Council's *Result*, by that shrewd Observation, " As we understand, *five Pastors* out of *nine* did not *vote* the Result, and *three* of them with some of the Delegates openly *protested* against some *main* Parts of it." Doubtless, Brethren, you suppose your selves intimately acquainted with the *secret* Transactions of the Council ! But how you came by your Informations, we list not to inquire : nor will we stand to consider what *Propriety* there is in searching into the Opinion of a Council, any further than their *Result* publishes it. However, supposing *five Pastors* out of *nine* did not vote the Council's Result, tell us plainly, do you place more Validity in the Vote of a *Pastor* in Council, than in that of a *Delegate* ? Put the Case, that *five Pastors* out of *nine* had been *against* you, and a vast Majority of the *Delegates*, with the other four *Pastors* *for* you : would you then have done so much Honour to the Judgment of the *five Pastors*, as

" thought strange, that this should be the general Custom of such ; since *Parties* in a Controversy generally chuse such *Counsellors* as they think are of their own Sentiments, that will frame their Result accordingly ?"-----

To which we answer ; It must be confess'd, that in the *Council* which you called to ordain Mr. *Cleveland*, you have exhibited to the World a flagrant Instance of the *Truth* of your own Observation. What were the Churches, and who the *Pastors*, that you call'd in on that Occasion ; how far fetch'd, and how distant some of them from one another, &c ? But how differing was the Conduct of the Pastor and Church, in the Affair of calling the *nine Churches*, which they invited to come in Council ? No picking and chusing in the Case, none taken but from the Vicinity, none whose *Pastors* had any Ways, as we know of, made themselves suspected or disliked by you the Aggrieved ; Nay, on the contrary, some of them were such whom you your selves had manifested a peculiar Esteem of, and great Confidence in. Thus fair and impartial was *our* Choice. And we think it great Injustice done to us, as well as a high Indignity put on those worthy *Pastors* and *Delegates*, to represent *us*, as " chusing *Counsellors*, whom we took to be of our own Sentiments," and *them* as " turning the Scale in Favour of the Party that called them." What is this but to tax the *Council*, as well as the *Church*, with a criminal Respect of Persons ? A most unworthy and odious Reflection !

you

you now do ? Well ! since the secret History of the Council must be laid open, *We* also have gained Information how the Matter before us *really* was. It's granted you for certain Truth, That *five* Pastors out of *nine* did not vote the Council's Result, and *three* of these are entred as *dissenting*, at the End of said Result : But as for the *two* others, what was the Reason they declin'd voting the Result ?--- As to *one* of them, it was because in his Opinion the Result bore too *hard* upon Mr. *Pickering*, or laid more Blame to the Pastor, than he thought he deserved ; and as to the *other*, it was because in some Articles, not the *main*, or of the greatest Importance, he thought it too *favourable* to Mr. *Pickering* ; but at the same time *agreed* with the Council in the Articles of the Pastor's *Doctrine* and the aggrieved Brethren's *Separation*. This is the Truth, and whole Truth, as we are informed, relating to that Matter.

In the *Remark*, with which you dismiss the Council and their Result, you make an Occasion to reflect again on our Pastor's Veracity. You say, "It seems Mr. *Pickering* foresaw this, and therefore *roundly* tells the *Publick*, we submitted our Cause to this Council, and therefore must be concluded by their Act." To this we answer, Mr. *Pickering* always represents it in his Papers as a Council call'd by the *Church*, as a Council for *Advice* &c. And in the Passage, which you must have in your Eye here, his Words are, "*Who had a Hearing of the Case, and to whose CONSIDERATION our said Brethren submitted the Matters of their Grievance.*" This is all he so *roundly* tells the *Publick* : and is not every Word of it the very Truth, without the least Fallacy or Equivocation ?

You proceed, by bringing on another Objection.

The *third* Objection proposed by you, is, "Why did we not again move for a *Council*, when he refused to go away upon the *Pacification*, or proceed in the *Third Way of Communion*, as before intended ?" To which (Brethren) we reply, That as to the Reason why you did not move again for *Council*, we believe *very few* will ask this, when they call to mind how you had been *offered* a Council, a little before, by the Pastor and Church, but the Body of you *refused* it, tho' just such a Council as you had profess'd to desire. Most Men will now see, that a *Council* was what you had always more pretended, than intended. But we believe, you would have *moved* for a Council again, if you had thought it would have been *denied* you.--- And we believe, as few will be found, who will ask, "Why you did not *proceed* in the *third Way of Communion*, as before intended ?" For since the *third Way of Communion* had, contrary to your Expectation, terminated in the *second*, by perswading the Pastor and Church to consent to the calling a *Council*, and so brought you into Hazard of having the *Merits of your Cause* tried (which we believe you

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never

never really designed) we suppose few or none are at a Loss why you were satisfied with that *third Way*.--- And this gives us a *Key* to what you afterwards say under this Head, *Page 15*. " On this Principle we think " our *Separation* would have been excusable, had we never moved in the " *third Way* of Communion at all ; how much more so, since we proceeded in that Way as long as there was any Thing to be *expected* " *from it*." . That is, as long as you hoped and expected that the *Pastor* and *Church* would *refuse* the Admonition and Advice given them by any Church or Churches in that Way, and so expose themselves to Condemnation, as *obstinate* in Scandal. For when you saw, that the *Pastor* & *Church* would avoid this Censure, by applying the advised Method of Light and Peace, according to the *Platform*, then no more is to be *expected* from the *third Way* of Communion ; *i.e.* no more of what you *desired*. It appears, you had no Desire, that *both Parties* should be heard, and the *Merits* examined : Your whole Behaviour consider'd in one View, makes this indubitable.

The *last* Objection proposed by you, is, ---- " We *separated* without " *Order*, having no *Rule* for our Proceedings ; and this will encourage " *others* to do the like ; and so our *Churches* are in Danger of being " *broken up*."

To which you Answer,

1. " And *who* was the *Cause*, & how could *we* help it ?" We reply to this, as we have said before, that *your own Lusts* had (we verily believe) more to do in the Matter, than you are aware : We pray God to discover them, and their Influence, more convincingly to you. And what *Help* can there be in such a Case, but by *obtaining help of God* to withstand and mortify your Lusts ?

You further say,

" *Order* is as *beautiful* in our Eyes, as in the Eyes of other *Christians*, and we have taken as much Pains to *support* it," &c.--- Brethren, We wish that we and others could see the *Truth* of this Account ! Is your *refusing* a regular *Council* ; your setting up a *Church* of *censured* Members ; your receiving into your Communion Members of *other* Churches, which have in a most disorderly Manner separated from them, as also Members who have obtained Letters of Dismission and Recommendation, not to *your* Society, but to Churches walking *orderly* ; your bringing into the *Parish*, all kinds of *Pretenders* to Preaching and Exhorting, and your encouraging them to go about disturbing the Peace of the *Neighbourhood* by their private Intrusions, and their artful Methods to steal away the Hearts of injudicious People from their Pastors : Are *these* (we say) any *Evidences* of your Regard to *Order* ? You observe,

2. " We

2. " We can truly say, that we dislike *Separations on trivial and slightly* " Reasons, as much as any Christians."--- But, Brethren, it seems from what has been offer'd, that none but your selves, or some that are nearly as much interested in your Controversy as your selves, shall ever be allow'd by you to judge how *weighty* your Reasons for Separation are.--- In order to silence the Objection fully ye undertake to prove ;

3. That you have a *Rule* for your Proceeding. Not the *Plaifform* indeed ; this you honestly give up. " But (say you) we have *Presidents* " both in the *Word of God, & Church-History*, to countenance the Thing." As to the Countenance you have from the *Word of God*, we think, we should pay all Deference to it, if we could see it in the *Texts* you have named : But must confess, for our Parts, we think you might easily have added Thousands of Texts, as much to the Purpose, as those. However, we leave the Reader to examine them at his Leisure. " As to *Church-History* (say you) we shall mention only the two great Examples, viz. " The *reformed Churches* separating from the *Romish Church*, and the " *Dissenters* from the established Church of *England*, the Lawfulness of " which has been *sufficiently defended against all Opposers.*" And is it possible, Brethren, that you should think there is any Strength in this Argument, if it may be called one ? Verily, *out of your own Mouth* you shall be *condemned*. You say, that the *Lawfulness* of those *Separations* which you would justify your's by, has been *sufficiently defended against all Opposers.* Now, when you shall be able *sufficiently to defend the Lawfulness of your Separation, against all Opposers*, then, and not till then, will those Examples avail you. Examples have no argumentative Force in them, until the Thing to be proved by them, is made out to be *parallel* ; which you have not yet, nor ever will, we believe, be able to do, respecting your Cause of Separation.

But to draw towards a close : Permit us to give a summary Recapitulation of what we have replied to you. We of *Chebacco* have (as we verily believe) had among us for many Years a *Man of God*, a learned, orthodox, prudent, faithful *Minister of Jesus Christ*, tho' not without Failings, even as others ; one, whom we heard teaching and preaching the great Truths of the Gospel, with Pleasure, and we hope, with Profit ; and whose Memory will, we trust, be ever dear to us, notwithstanding the Reproaches that have been plentifully cast upon him. But a strange, unaccountable, and (to our Thought) groundless *Alienation and Aversion* to this our Pastor's Doctrine, Administration, & Conduct, in Process of Time, grew up among you, called the *Aggrieved*. His Conversation & Preaching became *unfavoury* to you, and you loaded his Character with odious Accusations and Invectives. At length, you brought your Accusations

before the *Church*, that they should hear and decide in the Case. But the Church, partly because they had other and better Apprehensions of their *Pastor*, and had received from you no *Evidence* to support your bad Opinion of him, and partly because they thought it not expedient in so *divided* a State to give Judgment, *deferred* the Affair. You cried out, Then let a mutually and equally chosen *Council* hear and judge between us. Yet we own, This Offer of the alone likely Method of *Light* and *Peace*, the *Church* was so unwise as to neglect at that Time ; for which we desire to be humbled. However, afterwards the Church, better advised, saw it their Duty and Wisdom to come into this Measure, and accordingly made an *Offer* to you of a *Council*, such as you before demanded, intreating and waiting upon you for your Acceptance : but then your Note was changed, and your Body *refused* the Offer. Nevertheless, whether in Sincerity, or for a Pretence, God knows, a *minor* Part of you complied with the Motion. Then an unhappy and (respecting one of the Terms of it) unwarrantable *Agreement* was hastily patched up, *viz.* That all Controversies should be ended by Mr. *Pickering's* Departure from us. But this evilly compounded *Peace* was superseded, and brought to nothing, principally by your Non-Compliance with the Terms of it. And here-upon you soon returned to your old Method of *withdrawing* from the Pastor's Administrations. The *Church* then thinking, that they should become *Partakers* in your Sin, if they neglected *Discipline* towards such *Wanderers*, called in a *Council* of five neighbouring Churches, to advise them, respecting their Duty towards you. This *Council* met, and advised the Church, to invite you *Aggrieved* into the Thing by giving you the Liberty of adding other Churches to those already called ; and if you should refuse the Offer, then advised that we our selves should make this Addition of other Churches ; and then adjourned to a further Day. You *refused* the Offer ; and so the *Church* added four more Churches to the Council : Which Council, when convened according to Adjournment, easily brought the *Church* to yield ; that the whole Controversy should come before them ; of which they apprized you, and intreated you to join with the Pastor and Church, in referring all the Matters of Difference to the Council. But you refused to own the *Council*, as such : yet at length consented, that the Members of it should, as *private* Christians, have an *Hearing* of your Cause. You had an Opportunity accordingly of presenting *all your Papers* to the Council ; and they heard *all your Articles of Complaint* against the Pastor, examined what you offered any Way to support them ; and tho' they in some Things thought the Pastor's Conduct Blame-worthy, yet in the *main Things* they condemned you, as groundlessly dissatisfied, and pronounced your *Separation* unwarrantable.---
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Can you deny this to be the true State of the Case ?--- As for our selves, Brethren, we are well satisfy'd, that in our Account of Facts we have not committed any material Error ; before, with Design, none. And if any of our Collections from, or Constructions of these Facts, seem to carry Severity in them, we can only say, that we have delivered our own real Sentiments ; and such as, we think, have Scripture and sound Reason to support them.

And now, let the *judicious* and *impartial* judge, if they please, where in Truth the *Blame* principally lies, whether in *us* who have adhered to our *Rev. Pastor*, knowing nothing of sufficient Weight to make us dislike and desert his Administrations, or in *you* who forsook his Ministry, aspersed his Character, and have endeavoured to fill all Ears and Places with Clamour against him, but still never brought any *Proof* of your Charges before the *Church*, and when at length you essayed to make Proof before a *Council*, your Evidence being found insufficient, your Cause was condemn'd and the *Pastor* came off with Honour.--- Let the same Judges give their Opinion also, if they see meet, whether they find any such *enormous* Neglect on the *Church's* Side, respecting this Controversy between the Pastor and you, as may be justly called a *virtual Dissolution* of our holy *Covenant*, and make your *extrajudicial* Method of Relief so *excusable*, as you seem to think it.--- Yea, let those *judicious* and *impartial* Judges say how far those *Churches*, that appear'd for your Relief in the Manner complain'd of, *viz.* by the *Ordination* of Mr. *Cleaveland*, answered the *Christian Character*, in that extraordinary Action of Their's. We the rather put in this last Passage, because we know not how soon we shall have Occasion to call in the Advice of some of these *judicious impartial Judges*, in carrying on the Process of *Inquiry* and *Admonition*, which we have begun against *one* of the *Churches*, which bare a Part in that *Ordination*, so grievous and offensive to our late Pastor and to us.

But, Brethren, let the Judgment of *Men* be what it will, for *you*, or for *us*, we know that a Day is coming, when *we must all appear before the Judgment-Seat of Christ*, and then all these Things shall be opened, examined, and judged, by the infallible & righteous Judge of the World. There all the erroneous Things, done by you, and us, shall be made to appear in their true Light, just as they are. Then shall the *Counsels of the Heart be made manifest*, and all the secret Springs of our Love and Hatred, Complacence and Aversion, Union and Disunion will be discovered. The Lord prepare you and us for this *eternal Judgment* !

Our Hearts Desire and Prayer to God is, that we may all now be made *his willing People in the Day of his Power* ; and that the Lord Jesus Christ may *take to himself his great Power, & reign over all Nations* :

That

That by plenteous Effusions of the SPIRIT from on high, his *Work* of Grace may be widely & truly *revived* in the professing World, & particularly in this Land : That we may see *pure and undefiled Religion*, the very *Power of Godliness*, consisting in Faith towards our Lord Jesus Christ, & Repentance towards God, with their genuine Fruits, universal Holiness, Righteousness, Goodness, Charity, Humility, Patience, Peaceableness, &c. *flowing as a River* : Being confident, that the more these divine, & heavenly Principles take Place and abound, so much the less we shall see of that false and base Spirit prevailing, which our late excellent *Pastor*, & this Flock of Christ, together with some other Pastors & Churches, have found very troublesome. Jam. 3. 17. *But the Wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated ; full of Mercy, and good Fruit, without Partiality, and without Hypocrisy.*--- Brethren, This is all at present, from

Your &c.

AT a Meeting of the Second Church in Ipswich, in Chebacco Meeting-House, on December 31. 1747. The LETTER to our separated Brethren, Intituled, The pretended PLAIN NARRATIVE convicted of Fraud and Partiality, &c. was distinctly read, and approved of by the Church, as an Answer to the said Narrative. And Messieurs Job Giddinge, Jacob Story, and Seth Story, or either two of them, were voted and chosen a Committee to get it printed.

Attest.

Job Giddinge,

Clerk of the said Church.



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The RESULT of an Ecclesiastical COUNCIL &c.

WE the Pastors and Delegates of *nine Churches* of our Lord JESUS CHRIST, viz. the first * and second || Churches in *Glocester*, the first † and third ‡ Churches in *Ipswich*, the two Churches in *Beverly* †, the Church in *Wenham*, † and the two Churches in *Rowley* §, who having been called, by the second Church of Christ in *Ipswich*, to give them our Judgment & Advice, under their great Difficulties, (a great Number of their Members having withdrawn from their Communion in special Ordinances, and forsaken the publick solemn Assemblies for Worship, in Consequence of a Dislike of the ministerial Administrations, and other Conduct of the Pastor, expressed in two Papers of Remonstrance or Accusation, by them exhibited to the Pastor and Church) had our first Session *May* the twentieth *Anno Domini* 1746, and according to Adjournment being met again *June* the 10th the same Year; after repeated Addresses to the only wise GOD for Assistance, and hearing and considering what the aggrieved Members had to offer in support of their Accusations, and the Pastor's Defence, came to the following Result upon the Case. And,

I. Whereas the aggrieved Members of the said second Church in *Ipswich*, in their *first Remonstrance* to the Church against the Pastor, signed by twenty six Persons bearing Date *March* 12. 1743, 4. have in their

(1) *First general Head* of Accusations, charged the Rev. Mr. *Pickering* with *five* particular Defects, as the Ground of their Uneasiness under his publick Administration of the Word, viz. (as they express themselves)

- [1. *Your not clearing up to us the Doctrines of Grace as you ought.*---
2. *Insisting upon the Letter of the Word, without opening to us the spiritual*

* *The Rev. Mr. John White Pastor.*--- || *Rev. Mr. Richard Jaques, Pastor.*---
 † *Rev. Mr. Nathanael Rogers, Pastor.*--- ‡ *Rev. Mr. Samuel Wigglesworth, Pastor.*---
 † *Rev. Messieurs John Chipman and Joseph Champney, Pastors.*---
 † *Rev. Mr. John Warren, Pastor.*--- § *Rev. Messieurs Jedidiah Jewet, and James Chandler, Pastors.*

understanding

understanding thereof.--- 3. Not rightly dividing the Word, giving to every one their Portion, and that in due Season. --- 4. Delivering God's Word with so much Coldness, unconcernedness and Indifferency.--- 5. Not shewing due Concern for precious Souls, which are out of Christ, and under your watchful Care.]

We say, said Aggrieved having thus accused the Pastor, and for Proof of the Justice of their Charge referred the Council to the Pastor's Sermons, especially those preach'd within the Compass of *three* Years foregoing the Date of their Remonstrance ; and this Council having accordingly heard a Number of said Pastor's Sermons, preach'd within that Time, as well as divers others, *have not been able to discern any such Defects* in said Pastor's Discourses, which we have heard, as might give sufficient Ground for the Above-Accusations : but, on the contrary, were pleased, to hear no small Number of the *Doctrines of Grace* handled, to our Apprehension, in a *judicious* Manner, *profitably for the use of edifying* Souls, in whom there is the *Love of the Truth*.

Respecting the Aggrieved's Charge against their Pastor of [insisting upon the *Letter of the Word*, without opening the *spiritual understanding* thereof] we are much at a Loss about their Meaning. If by the *Letter of the Word*, and *spiritual understanding of it*, they intend the *double doctrinal Sense*, of many scriptural Passages, *literal* and *mystical*, as we sometimes call them ; we acknowledge the Propriety of the Distinction : But then, whereas in their After-Disputes with their Pastor upon this Head, which we have read in some subsequent Papers, they declare, that an *unenlightned* Man is utterly *incapable* of seeing or conveying to others, this *mystical* Sense of the Scripture, and that an *enlightned* Soul certainly *sees* a Sense or Meaning of the Scripture, which he could *not* see and was *not* capable of conveying *before* ; we judge this Opinion of their's (i. e. if understood as relating to the Scripture in a *doctrinal* Sense) to be *erroneous* and of *dangerous* Tendency : As we find it determined by the associated Ministers of the County of *Windham*, in their Letter to the People of the several Societies in that County, with whose Judgment in that Matter we cheerfully harmonize. But if the Aggrieved by the *Letter and spiritual understanding of the Word*, mean to set the *doctrinal & experimental* Knowledge of scriptural Truths in Opposition to one another, and hereby intend to charge their Pastor as destitute of this *cordial* and *experimental* Knowledge, and as *incapable* of preaching the Truths, as one that saw them in the Beauty and Excellency of them, and as one that had felt the Operation of them on his own Soul ; then we must declare, that there is *no Ground* for such a Charge appears to us from his *Sermons*, or otherwise.

Nor doth it appear to us from his Sermons, that he hath *not divided the Word rightly*, or been *cold unconcerned and indifferent in delivering it*, or failed in his *Concernment for precious Souls*.

(2.) Whereas the aggrieved Brethren have under a *second General Head* of Charges brought *six* particular Things against their Pastor, as farther Grounds of their Uneasiness, viz. [1. *Your neglect in making such private pastoral Visits to your Flock under your Care, as you ought*.--- 2. *Your not examining into the Experiences of those that have offered themselves to join with the Church in full Communion, as you ought*.--- 3. *Your not encouraging private Societies for God's Worship, but the contrary*.--- 4. *Your not treating those that came to you under Soul-Concern, as you ought*.--- 5. *Your not rejoicing with those that did rejoice under the Light of God's Countenance*.--- 6. *Your not being instant in Season, and out of Season, in the Work of God, and that when God's holy Spirit hath so wonderfully been poured out upon Persons in many Places, and in your's in particular, you did not close with it's Operations, and so be instrumentally a Promoter of God's Work upon the Hearts of his People under your Care; but contrariwise so treated the Work of God and the Subjects thereof, styling it Enthusiasm and Imagination, as if it might proceed from a distempered Brain or Conceit in the Mind.*]

Respecting the *first* of these particular Charges, viz. That of *pastoral Visits* neglected, this Council cannot judge, by what was laid before them in Way of Support, that the Aggrieved have just Ground of Uneasiness.

Respecting the *second* Particular, viz. the Pastor's *not examining into the Experiences* &c. We fear that Mr. *Pickering* in some Instances has been negligent in his Duty of examining Persons in order to their Admission to the Lord's Table.

Respecting the *third* Particular, viz. *his not encouraging private Societies* &c. By what has been laid before the Council, we find not a sufficient Ground of Uneasiness to the Aggrieved.

The *fourth* and *fifth* Particulars under this second General Head of Charges, were in the Hearing referred to the sixth and last Particular, as being comprehended therein.

Respecting the *sixth* Particular, viz. That wherein the Pastor is accused, as *misbehaving* towards the *Work* of God in the Place, and *evilly treating it* and the *Subjects* of it; We judge, that the Reverend Mr. *Pickering* has been wanting in his ministerial Duty, in the late Times, in his not *early and thoro'ly* examining into the Nature of the religious Appearances among his Flock; whereby he might have been better enabled to *distinguish between Things holy and profane*; and that he has too much

neglected the *instructing* and *guiding* the *Subjects* of those Operations, inso-much that we fear, he is in some Measure chargeable with the *Irregularities*, which have happened among them.

(3.) Whereas the Aggrieved of the second Church in *Ipswich*, under a *third general Head* of Charges, have accused the Pastor of *three* particular offensive Things, relating more especially to the Circumstances of his outward Life &c. viz. [1. *We think, you are so much* entangled with the Affairs of this Life, *that you have not managed the spiritual Warfare, against the grand Enemy of our Souls, as you ought.* 2 Tim 2.4.--- 2. *Neither have you been apt to teach,* 1 Tim. 3. 2. *last Clause ; but the reverse, having your Conversation so much concerned about this World, and that upon many needless Occasions, that you have neglected your spiritual Watch towards us, and others under your Care.*--- 3. *Hence we rationally infer, that you have been too much inclined to filthy Lucre.*]

The *first* and *second* Particulars under this *third Head* of Charges being near of Kin, were heard as one, and from what was laid before us in the Hearing, we judge, that the Aggriev'd had not sufficient Ground of Uneasiness, on Account of the Matters of Accusation contained in these Particulars.--- The *third* and last particular Accusation, under this *third General Head* of Charges, was in the publick Hearing by consent of the Aggrieved referred to be considered under the *eighth* and last Particular of the *second Remonstrance*.

H. Whereas the Aggriev'd presented to the Council a *second Remonstrance*, signed by four Hands, offered to the Church *April 27. 1744*, containing *new Matters* of Offence with the Pastor, viz. [1. *For that in a Sermon you preached in March last, you asserted, as we understood you, that none knew the Actings of Faith, but God alone, or Expressions to that Purpose ; which we think to be contrary to the Scripture Account of Faith, and to the known Experiences of Believers, as 1 Theff. 1. 1, 5, 6.*--- 2 Cor. 3. 18.--- 1 Joh. 4. 16.--- 1 Pet. 1. 8.--- 2. *That being meekly desired after Sermon by some of us, to clear and explain your meaning in said Assertion, or shew if we had misapprehended you, you refused to do either : and for persisting in your Refusal the next Day, when we with others attended you at your House for that Purpose ; you also then refusing to converse with us thereon, otherwise than by Writing.*--- 3. *For your unkind and unfair Treatment of us then at your House, in asking us Questions of an ensnaring Tendency, namely, about what you said the Day before, relating to your losing a Parish, which altho' by us answered in Conversation at your Desire, and as our Memories served us, yet you immediately penn'd them down*
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as *Affertions* positive and false, and in that *Dress* of your's, you laid them before the Grand-Jurors, and pressed our *Presentment* thereon, as we understood.--- 4. For relenting our desiring *Explanation* aforesaid, as an Offence, and for carrying your *Resentments* to such an unseemly Degree as you did.--- 5. For the unscriptural and unchristian *Method* you took with us on Account thereof, in prosecuting us with such Heat and *Vehe- mence* in the Law, as criminal Breakers of the Peace; whereas if it were an Offence, it ought to have been heard and judged of by the Church to which we belong'd.--- 6. For charging Three of us, viz. Thomas, James, Francis, with telling an absolute and pernicious Falshood; and for spreading the same, by an open *Writing* sent out under your Hand, dated March the 12. 1743, 4. to the Prejudice of our moral Character, and as we conceive to the Injury of the Truth.--- 7. For the unprecedented and unjustifiable *Methods* you take to intimidate us, in our Complaints against you, and to fence up and secure your self under any *Conduct*, from so much as it's being mentioned: This appears by your Treatment of us in the Law; as also and especially by your aforesaid Paper, or Writing, wherein you demand of us sufficient Security, to refund all Damages, that may in any wise arise to you, in Consequence of our *Conduct*.--- 8. By the *Methods* you take in Letting your Paper-Bills, and the Advance you take for the Use of them; as by a late Instance we have had among us, which we think to be Extortion.]

In Relation to these Articles, —

The first of them, viz. That which respected what Mr. Pickering said concerning the *Actings* of Faith, upon what said Mr. Pickering said by way of Explication at the publick Hearing, it was given up by the Aggrieved.

Respecting the Matter of Accusation contained in the second of those Articles, we judge, the aggrieved Brethren have not sufficient Ground of Uneasiness with the Pastor.

Respecting the third and fifth Articles, We judge, that the Aggrieved had just Cause of Offence at Mr. Pickering, on the Account of his Informations against them to the Grand-Jury, and pressing their *Pre- sentment* thereon, and prosecuting them as Breakers of the Peace: We judge also, that Mr. Pickering has offered the Aggrieved such Satisfaction for his Offence, in prosecuting them in the Law, that we apprehend they ought as Christians to forgive him.

The fourth Article was passed over, as implied in others.

We pass over the sixth of these Articles, as not having sufficient Light to act concerning it.

We judge, that the Matter of the *seventh* Article is couched in what hath been determined upon the *3d* and *5th* Articles.

Respecting what stands charged on Mr. *Pickering* in the *8th* of these Articles, we judge by what appeared to us, the Aggrieved have no just Cause of Offence.

After the Papers of Remonstrance had been passed upon, we took under Consideration some Papers containing several *Applications* the Aggrieved made to their Pastor for a *Church-Meeting*, &c. And judge, that the Aggrieved have had hard Treatment from him, in his delaying or refusing to call a *Church-Meeting*, or to join in calling a *Council* in Times past, upon their repeated Applications to him for that Purpose.

This being our Judgment respecting the *Accusations* brought against the Pastor of this second Church in *Ipswich*, and these Matters of Offence being affirm'd and declar'd to be the *Grounds* of the Aggrieved Brethren's *Dissatisfaction* with him, and *Withdrawment* from his Pastoral Administrations ; it is but in Consequence of our said Judgment, that we now declare, *We can by no Means approve of* said aggrieved Members *Withdrawment* from the Communion of the Church, to which they belong, and from the publick Ministration of the Word by the Pastor : Yea, we look upon this their Conduct as *very unjustifiable*, and *reproachful to Religion*, and more especially since they have also, contrary to the known Order of these Churches, set up a *separate Assembly* for solemn Worship, and invited and encouraged Persons of *doubtful Character*, and coming to them in a *disorderly Manner*, to *Teach* them from Time to Time ; which *last* Thing in particular may be of *most pernicious* Influence, to introduce among themselves, and Neighbours, *dangerous Corruptions in Doctrine*, as well as set an *evil Example*. And in the Bowels of Jesus Christ we intreat such *separating* Members, seriously and in the Fear of God, to consider what we have now Written for their Instruction and Admonition ; that they would carefully look over the Steps of their past Conduct, and the mistaken Apprehension of Things that has misled them, and *return* again to their *Duty*, as they expect a *Blessing*. Psal. 133.

Furthermore, altho' the said withdrawing separating Members may, by their unjustifiable Conduct, be well thought to have exposed themselves to the *Censures* of the *Church*, and the Church may be ready to suppose it their Duty to enter into such a disciplinary Method with them as *Offenders* ; yet considering the Mistakes and Temptations they may have been under, we rather advise that at present great *Tenderness*, and even *Long-suffering* be extended towards them, that if possible they
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may be *won* thereby, or at least rendered inexcusable, if Extremities must at length be gone into.

And in as much as we have herein declared our Judgment, that the *Pastor* (tho' *not guilty*, in general, according to the Tenor of the Charges brought against him by his aggrieved Brethren) hath yet neglected his Duty, we in cordial Love to him advise him to ask *Pardon* of his great *Master*, for any such *false Steps* of his, whereby his Brethren may have been made to stumble: Also that he be ready, with Humility to *acknowledge* them, on proper Occasions; and that he use all *wise, endearing, and condescending* Methods, which God in his Providence may at any Time give him Opportunity of taking, to *gain his offended Brethren*; and that he *cease not to make mention of them in his Prayers*.

Finally Brethren, we recommend to you all that Text of Scripture, JAMES 5. 16. *Confess your Faults one to another, and pray one for another, that you may be healed.*

In the Name of the Council,

John White, Moderator.

WE the Subscribers, Members of the *Council* above-mentioned, without vainly arrogating to our selves any superior Degrees of Wisdom and Fidelity, to our Fathers and Brethren, and sincerely professing our Desire to have concurred with them in a Result of our Debates, do yet apprehend our selves obliged in Conscience, and Duty to Christ, our great Lord, to testify our *Dissent* from the abovesaid Result, so far as is hereafter express'd; *viz.* We think, as to the Letters of Remonstrance, offered by the Aggrieved to the Pastor, that tho' as to *some* Things therein we have not sufficient Light to say, the Pastor gave Offence thereby, Yet that as to *many main* Articles of Charge exhibited, the Aggrieved had *real Grounds of Grievance* with their Pastor; and that it appears to us, these Grounds of Grievance do still *remain*. As particularly on Account of what is contained under the *second* Head of Charges in the *first Remonstrance*; wherein is included what is contained in the *second* Article under the *third* general Head. As also on Account of the Rev. Mr. *Pickering's* persisting in his Refusal &c. as exhibited in the latter Part of the *second* Article of the *second Remonstrance*.-- As to what is contained in the *first* and *third* Articles of Charge under the *first* general Head of Charges, exhibited in the *first Remonstrance*, it did not appear to us, that Mr. *Pickering* fully vindicated himself therefrom.-- And upon

upon the whole, we cannot concur with the Council, that the *Withdraw* of the aggrieved is *unjustifiable* and *reproachful to Religion* ; neither that they have exposed themselves to the *Censure* of the Church thereby, (tho' we cannot justify their withdraw, in all the *Circumstances* of it.) But that it highly concerns the *Pastor* and the *Church* to remove the *Stumbling Blocks* out of the Way of the said *Withdrawing Brethren*, by that *Confession* and *Reformation*, which is their Duty respectively, and by this Means to draw them into a Re-union with themselves ; which we think the aggrieved Brethren should greatly desire, and carefully endeavour, by acknowledging and putting away what has been *unchristian-like* in their Spirit and Behaviour, either towards Pastor or Church.

Nathanael Rogers,
Fedidiab Jewet,
James Chandler,
Isaac Appleton,
William Searl.



Samuel Williams, To the above, excepting what is said about Mr. Pickering's vindicating himself, from the Charge exhibited against his Administration of the Word said Williams not being present the second Time of his reading his Sermons to the Council.

A true Copy examined and attested, by

Fedidiab Jewet,

One of the Scribes of said Council.







